

# Systematic Theology: Pneumatology

The Person of the Holy Spirit, From Dr. Steven Wellum's notes on Systematic Theology

## What does GCBC teach?

We teach that the Holy Spirit is a divine person, eternal, underived, possessing all the attributes of personality and deity including intellect, will, eternality, omnipresence, omniscience, emotions, omnipotence, and truthfulness. In all the divine attributes He is coequal and consubstantial with the Father and the Son.

## What are we talking about?

*Pneuma:*

## What has the Church throughout history taught?

### (1) Three Paths to be Avoided.

- (a) 1<sup>st</sup>: Denial that the Holy Spirit is a \_\_\_\_\_.
- (b) 2<sup>nd</sup>: Denial that Holy Spirit is a \_\_\_\_\_ person.
- (c) 3<sup>rd</sup>: Denial that the Holy Spirit is fully God, \_\_\_\_\_ person.

### (2) The Path of Orthodoxy.

- (a) **Niceno-Constantinopolitan Creed** (381): "And we believe in the Holy Spirit, the Lord and life-giver, who proceeds from the Father, who is to be worshipped and glorified together with the Father and the Son, and who spoke by the prophets."

## What does the Bible say?

1. **The Holy Spirit is a** \_\_\_\_\_. Scripture applies the unique characteristics of persons to the Holy Spirit. Nowhere is the Spirit treated as merely a force or personification. Everywhere it is assumed that the Spirit is a person.
  - a) *Verbs of personal* \_\_\_\_\_ *applied to the Holy Spirit*: Hears, speaks, witnesses, convinces, shows, leads, guides, teaches, commands, forbids, desires, gives speech, helps, intercedes with groans (Jn 14:26; 15:26; 16:7-15; Acts 2:4; 8:29; 13:2-4; 16:6-7; 21:11; Rom 8:14, 16, 26-27; Gal 4:6; 5:17-18; Heb 3:7; 10:15; 1 Pet 1:11; Rev 2:7, 11, 17).
  - b) *Holy Spirit can be* \_\_\_\_\_ *to*, \_\_\_\_\_ *and* \_\_\_\_\_  
(Mk 3:28-29; 12:32; Acts 5:3; Eph 4:30; cf. Isa 63:10, Mt 12:31).
  - c) *Holy Spirit has attributes of* \_\_\_\_\_.
    - i) Mind (Rom 8:27; 1 Cor 2:10-11).
    - ii) Feelings (Eph 4:30).
    - iii) Will (1 Cor 12:11; Acts 16:7).
  - d) *Holy Spirit is not a mere* \_\_\_\_\_; *he is distinguished from mere* \_\_\_\_\_  
(Lk 1:35; 4:14; Acts 10:38).

2. **The Holy Spirit is a \_\_\_\_\_ Person.**

- a) The Bible never treats the Holy Spirit as the same person as the Father and Son, but always distinct (Lk 3:21-22, Jn 14:16; Acts 2:33).
- b) In fact, the Spirit does different roles, distinct from the Father and Son
  - i) John 14:21, 26 –
  - ii) John 15:26 and John 16:7 –
  - iii) Romans 8:26 –
  - iv) John 16:13-14 –

3. **The Holy Spirit is a \_\_\_\_\_ Person.**

- a) *Holy Spirit works alongside as the \_\_\_\_\_ and \_\_\_\_\_ of the Father and Son and is thus on \_\_\_\_\_ them.* In the NT there is a tri-personal sense of God that constitutes the Christian understanding of God.
  - i) *The Son and the Spirit are correlated side by side:*
    - (1) Acts 9:31 (divine communion)
    - (2) Rom 8:9-11 (divine indwelling)
    - (3) Rom 8:27,34 (divine intercession)
    - (4) Rom 15:30 (Christian motivation)
    - (5) 1 Cor 6:11 (justification)
    - (6) Heb 10:29 (apostasy)
    - (7) Rev 2:1,7-8,11 (revelation)
  - ii) *Triadic passages linking the Father, Son, and Holy Spirit as colleagues in the single plan of grace:* Jn 14:16-16:15; Rom 8; Rom 15:30; 1 Cor 12:4-6; 2 Cor 13:14; Gal 4:4-6; Eph 1:3-13; 2:18; 3:14-19; 4:4-6; Col 1:3-8; 2 Thess 2:13-14; Titus 3:4-7; 1 Pt 1:2.
- b) *The NT does not hesitate to \_\_\_\_\_ with \_\_\_\_\_ in the OT.*
- c) *The Holy Spirit has the \_\_\_\_\_ of \_\_\_\_\_* [Ex 17:7 (Heb 3:7-9); Acts 5:3-4; Acts 7:51; Acts 28:25-27 (Isa 6:1-13); Heb 10:15-17 (Jer 31:31-34)].
- d) *The Holy Spirit has the \_\_\_\_\_ of God.*
  - i) Omnipotence: the Holy Spirit is presented as one who is active in creation, providence, and miracles (Lk 1:35, cf. Ps 104:30, Gen 1:2).
  - ii) Omniscience (1 Cor 2:10; cf. Isa 40:13-14).
- e) *The Holy Spirit does the \_\_\_\_\_ of God.*
  - i) Creation (Gen 1:2).
  - ii) Miracles (Mt 12:28).
  - iii) Regeneration (Jn 3:5)
  - iv) Sanctification (2 Thess 2:13)
  - v) Resurrection (1 Pt 3:18; Rom 8:11).
- f) *Holy Spirit receives the \_\_\_\_\_ of God (Mt 28:19; 2 Cor 13:14).*

## What does this mean?

The NT data produces these foundational convictions:

- a) The sense that God in heaven, who is our Creator and Judge, is our Father, who sent his Son to redeem us; who adopted us into his family; who loves us, watches over us, listens to us, cares for us, and showers gifts upon us; who preserves us for glory; and to whom we have access through Christ, \_\_\_\_\_ (Mt 6:1-18, 24-33; Lk 11:1-13; Jn 14:21; 16:27; 20:17; Rom 8:15-17; Gal 4:4-7; Eph 2:18).
- b) The assurance that Jesus Christ, who is now personally in heaven, nonetheless makes himself present to us \_\_\_\_\_ to stand by us, to love, lead, assure, quicken, uphold, and encourage us, and to use us in his work as in weakness we trust him (Mt 28:20; Jn 15:1-8; Rom 15:18; 1 Cor 6:17; 15:45; 2 Cor 12:9; Eph 3:14-19; 2 Tim 4:17).

The NT witness is that as believers know God in and through Christ, so they know Christ in and \_\_\_\_\_.

## What difference does it make?

In John's Gospel, the Holy Spirit is called the *parakletos*—our Advocate (Jn 14:16, 25; 15:26; 16:7).

## ANSWER KEY

What has the Church throughout history taught?

**person**

**distinct**

**divine**

What does the Bible say?

**Person**

**action**

**lied, grieved, blasphemed**

**personality**

**power; power**

**Distinct**

**Divine**

**agent, colleague, par**

**identify him**

**names of God**

**attributes**

**works**

**worship**

What does this mean?

**by the Spirit**

**by the Spirit**

**through the Holy Spirit**